

A N
Ingenious and Learned
DISCOURSE,
BEING A
SERMON
Preach'd to a
CONGREGATION
OF
Glas-Bottles,

Found among some Manuscript Papers
belonging to a certain Facetious Di-
vine, lately deceas'd.

The Fifth EDITION.

L O N D O N :

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Donal L. Lenned

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A
S E R M O N

Preach'd to a CONGREGA-
TION of GLASS BOTTLES, &c.

Exordium.

MY BELOVED,



YEA, my most Dearly Belov-
ed Vessels of Election! I
call not upon you to open
your Ears, since for the
most Part, Ears you have
none, or only such as the Prophet speak-
eth of, Ears that do not hear. But I
rejoice

rejoice to behold you with open Mouths, (gaping as it were) and pouring forth the Word of the Lord. — It has been long a pious and praise-worthy Act among the Children of Men, to listen to godly Exhortations with open Mouths, as well as open Ears; but they, like Hounds in pursuit of their Game, often open their Mouths, yet do not comprehend; but it is your happy Property to retain whatsoever is pour'd into you; whereas Men, on the contrary, are so tainted before-hand with the Tincture of Prejudice, that as one of the Antients has it

Quodcunque Infundis Acescit.

DID not *Ezekiel* preach to dry Bones? Did not St. *Francis*, and St. *Anthony* hold forth to Birds and Fishes? And the holy Saints of divers Convents, to Calves? And I hold myself in this happier than they, that I am to preach (O ye Bottles of Glass) to Bottles of Glass; to a most illustrious Audience, whose Capacity and Comprehension, none can doubt of.

Subject

Subject. THE Subject I propose to treat on, is such as may seem most suitable to this Assembly, for the greatest Philosophers have determin'd, that the Knowledge most useful to all People, is that of themselves; and therefore conceive that nothing is so proper to be address'd to Bottles, as a Discourse of Bottles.

Division. THIS Discourse I shall divide into three Parts: The First concerning the Dignity of Bottles: The Second, the Use of Bottles: And the Third, the Abuse of them; together with an Application to all Bottles in general, and some Advice to you in particular.

PART I.

THE Dignity of Bottles arises from two Things, (*) from the Matter, and from the Form. The Matter of Bottles is not exactly distinguished by the Vulgar, who, (mistaken in this, as in most other Things)

(*) The Dignity of Bottles, shewn from their Matter.

Things) will talk of Leather Bottles, and Stone Bottles, with the same Impropriety as they do of Glass Ink-Horns; but that Glass alone is the proper Matter of all true and genuine Bottles, is to be seen as clear and perspicuous as Glass itself. To manifest the Excellency, of which it might suffice to mention, what all Men conversant in the Holy Fathers, must have read in *Peter Arbiter*, I mean the Answer of *Julius Cæsar*, to a certain *Roman*, who propos'd to make Glass malleable, (that is to say, to endure the Hammer) " I dare not permit it, said *Cæsar*, for, were it once so, Gold and Silver would no longer be valued. " But what need I dwell any longer on this, when the beloved Apostle prefers you at once, to all the precious Stones in the World; for in the 21st. Chapter of the *Revelations*, describing the Glory and Magnificence of the Heavenly City *Jerusalem*, after he had told us that the First Foundation was *Jasper* the Second the *Saphir*, the Third the *Chalcedony*, (observe I beseech you the Gradation

Gradation of each), the Fourth the *Emerald*, the Fifth the *Sardonix*, and so on to the Twelfth, leaving us as it were in the Blaze of Glory : After he had told us, as still more wonderful, that every several Gate was of one Pearl, what was more possible to be added ? Yet after all he adds, the Streets of the said City was (what was it ! mark my dear Auditors, it was), as it were, Transparent Glass.

2. IT was not without much Mystery, that our wise Ancestors invented this Composition, which is Symbolical of that of the great Master-Piece of Nature, Man ; with whom (tracing both from the very first Principles) I will now compose you, (Oh ! my beloved, and most worthy to be beloved Bottles) First in the Manner, Secondly in the Form, and Thirdly in the End of your Creation.

Even as Man, who is said in holy Writ, to be (*) *Tanquam Vasculum, in Manu*

(*) From their Manner of being made.

Manu Figuli, was once mere Dust, 'till inspir'd by the Breath of Life, he was rais'd up to this graceful Fabrick; so you - (O ye Bottles) were at first vile Ashes! but no sooner was the informing Breath blown into, but your loose Atoms assum'd a Shape, and on a sudden appear'd these fair long Necks, and goodly round Bellies! And again, like a Man when he seems to perish, and is dissolv'd into Ashes, is purify'd, refin'd, and elevated into a new Life of Brightness and Purity; even so when the Tree which liv'd, is reduc'd to Ashes, by these very Ashes is rais'd up (by Means of purifying Fire, as we are taught by the holy Mother of the Church) the New, and more Glorious Body of Glas: Which has manifestly one of the chief Properties of a glorious Body, that is to say, Charity. This was the Opinion of the blessed Bishop *Gregory*, who (*Lib. 18. Moral, C. 2.*) hath these Words: *The heavenly State is likened to Glas, on Account of the Purity, Charity, and Resplendency of the glorified Bodies,*
where

where one Man's Body, Conscience and Thoughts, are represented to us as Corporal Objects in this Life, are beheld through Glasses.

3. To preceed to their Form ; (*) of all Forms, saith *Plato*, the most excellent is the Circular ; how nearly Bottles approach to this, is visible to every Eye ; while Man makes an irregular, forked, stradling Figure, neither so uniform, compact, or standing so firm as you ; the honest Part of him (of all which, his Head is many Times the heaviest) are plac'd above, and the weakest and the lightest to support them, directly contrary to all good Rules of Architecture. What he values himself upon is, his having (as the Poet expresses it), *Os Sublime*, which, literally translated, (as Things of this Consequence ought to be) is a Mouth erect towards Heaven. Now how much more upright are your
Mouths,

(*) From their Form.

Mouths, O ye Vessels of Glass, is too manifest to need any Proof: With good Reason, therefore did that antient *Epicurean* Philosopher make it his Wish, (being studious of the Improvement of his Form) to have a Neck like a Crane, and a Belly twice as long as other Mortals; and what was this but the perfect Form of your selves! O most compleat Bottles!

THE End for which Bottles were created, was to contain (each according to his Capacity) what is intrusted to their Custody, and of which a Return is expected; where it is to be noted, that of Bottles there are divers Sorts, some Quarts, some two Quarts, and others Gallon Bottles; to whom much is given, (saith the Scripture) of such much is requir'd, and it is even thus with Man, they are, as it were, so many Reserves and Vessels of Grace, which the Lord hath put into them, more or less, according to different Capacities, and which he expects there to work, improve, and refine, every one
being

being accountable only for as much as he has receiv'd; and, O that Man in general were but as faithful Preservers of this heavenly Infusion, as you, O Bottles; how few are there of you that fly, and how few are there of them that holds

PART II.

I come now to the Second Division, the Use of Bottles, (*) which is twofold; the Natural and Common Use, and the Mystical and Allegorical Use, which last being not so generally known as the former, but a kind of occult Science, I shall in the first Place endeavour to lay it open unto you.

The Wise and Learned *Parnarge* (as we may read in the Works of that most Reverend Dr. *Rabelais*) being about to enter on an Affair of the highest Importance, resolv'd first to consult the Oracle

C

of

(*) The Use of Bottles.

of the Bottle, and it were well if the same prudent Method was used by all Divines, Politicians, and Men of Morals. The First of these might discern in a good Bottle, the lively Figure of a good Divine, who has ever been compar'd to a Vessel from the first Ages of Christianity, down to this present; was not St. *Paul* in those Days stiled by the Scripture itself, a Vessel of Election; and, in our Time, have not the most Learned of our Universities given to a large Mug the Name of *Bellarmino*. Now a Vessel of Election is the same Thing in the *Hebrew* with a chosen Vessel; and how doth the Lord chuse his Vessels, that is to say, his Preachers, even as a wise Man chuses his Bottles; such I mean as have not only the largest Capacity to contain what is infus'd, but likewise the properest Mouths to vent it freely to others; it was therefore with more Propriety of Speech than may at first be imagin'd, that *Paul* saith, *I am poured forth in the Service of the Brethren.*

To

To conclude, Divines are liken'd unto Bottles, because they ought to be pure and without Deceit ; for it is said there is no Deceit in a Bottle ; as for Politicks, how can they better set before us the Submission we owe to Government, than by the Example of all good and sound Bottles, which remain peaceful and quiet under the Limitation of such Corks as are establish'd and set over them, while they that fly out into rebellious Working, do not only expel their Corks, but loose their Liquor : Also 'tis granted on all Hands, that the most useful Knowledge of such as Govern, is the Knowledge of Mankind ; which is attain'd by Conversation ; and what were all Conversations without the Company and Concurrence of you, O Bottles ! 'Tis by your Means that Men leave the most frequent Opportunities of observing the Instability of each other, and the many slippery and false Steps they make ; wherefore, the wisest Kings of old have made use of your Assistance in the Choice

of their Counsellors, as one (in his Days famous for Sermons has express'd it)
*Regrediuntur Multis Urgere Omnibus &
 Torquere Mero quem Perspexisse laborant
 an sit Amicitia Dignu*

Let the Kings of the Earth. (saith Solomon) seek Truth, and where shall they find it? The Sage Græcian answers, ἐν οἶνῳ ἢ ἀλήθεια, in Vino Veritas.

To the Moral Man there are so many Precepts exhibited by you, (most conspicuous Auditors) that, to avoid being tedious, I shall only touch on a few; and First the Liberality of Bottles in general, which only receive that they may bestow; but alas! narrow soul'd Man, like narrow neck'd Bottles, hold much, but give little; and even that little with much difficulty and murmuring; for it may justly be observ'd of such that still, the less they bestow, the more Noise they make about it. Against Pride and Anger you afford us a most

most notable Caution, for as Bottles are destroyed by Bouncing and Cracking, even so are Men. Are we to chuse Friends, you are to assist us in the Scrutiny : O beloved Bottles, you are to sound and fathom their Minds, 'till they become as clear to be seen through as yourselves.

ARE we to take a Wife ? 'tis by your Mirror we must contemplate her, and learn to manage her. The Sacred Text comparing Women to you, calls them the weakest Vessels ; 'tis observable to the nice Inspection in Nature, that your very Form bears some Allusion to that Part which distinguishes their Sex : The Neck most aptly represents what the Physicians call the *Vagina Uteri*, the under Space ; the *Sinus*, and that Part which returning inwards, swells almost to the Middle of the Vacuity, seems a Figure of that which the Learned *Voranus* (*Epistle ad Clæop :*) calls the *Landica* ; there are moreover two Properties common both to Bottles and Women ;

men ; the one, that how much soever is pour'd into them, there will still (by Means of the Part I last mention'd) remain a Vacancy at Bottom ; and the other, that neither of them will ever be quiet, or silent, but in a continual Motion, or Ferment, unless they are extream well stop'd.

2. HAVING thus shewn how useful the silent allegorical Doctrine of Bottles may be to Men in a Spiritual Sense ; I need (*) but just touch upon the natural and more obvious Use thereof : That is, First to be fill'd, and Second to be empty'd, than which nothing can be more great and generous. Ask the Sun, the Moon, and the Stars, (those glorious and transparent Bottles of Light) ask why they are fill'd, and they will answer ? 'tis to be employ'd for the Use and Advantage of the World, and even so may you, O ye Bottles !

BUT

(*) Natural Use of Bottles.

BUT from the Use of Bottles I am naturally led to (*) the Abuse of them in these Evil Days. Alas too general! Men, wicked Men, by the Instigation of Satan seize you (as one may say) by the Throat, and force you from your peaceful Repositories in Cellars, to the noisy Tables of Drunkards, where often those barbarous Wretches serve you Innocent Vessels, as ravenous Wolves do harmless Sheep, first suck your Blood, and then destroy your Carcasses; they compel you to assault, even your own Relations the Windows (who may be said to be Glass of your Glass).

It will more than suffice to recount unto you one, but that a most dreadful Example.

In this very Kingdom of *Albion*, and even in the (†) great and famous Metropolis

(*) The Abuse of Bottles. (†) A dreadful Example of the Abuse of Bottles.

polis thereof, not long since lived; and perhaps still lives, a most heathenish and wicked Mortal, who not only inherited from his Ancestor *Falstaff*, a most prodigious and Bottle-like Rotundity of Belly, but likewise his evil and pernicious Faculty of draining, desolating, and destroying many of you Bottles: Divers had he spurn'd under his Feet; divers cast over his own Head, and manyfold others at the Heads of others; but what I am about to relate is far more horrible, being on a Time in Company with other Bottles (and those of much better Credit and Fashion than himself) after having seemingly caress'd and embrac'd one of them for a considerable Time, and unreasonably exhausted it of all it was worth, he did, my beloved, he did, what will make your empty Bowels to yearn, and the full ones to foam with Indignation, he put, in the most scornful and insulting Manner, the most obscene and filthy Part of him, into the Neck ('till now unpolluted) of that most miserable Bottle, and replenish'd it, even to

to the Top with his most ungrateful Urine ! O *Tempora* ! O *Mores* ! An Usage so barbarous might have made a Stone, much more a Bottle, speak, which had this (for the Terror of such vile Miscreants) been permitted to do, might it not have arose in the Midst of them, and opening its Mouth, spoke in this Manner. — *Men, Brethren, answer unto me ! Was it for this that I have lain in Cobwebs, Dust and obscure Places, so many Months ! For which of the good Things I have done for thee, am I thus rewarded. Was it not to us Bottles, that thou owest thy new Systems of Divinity, thy strange Definitions of Faith, and thy unheard of Discovery in Arts and Sciences. Was it not we that furnish'd thee with Excuse for all thy Absurdities and Brutalities ? If thou didst blaspheme the Lord, or his Priests : If thou abuse thy Friend, if thou didst ravish thy Maid-Servant, was it not alleg'd he had his Bottle too much ? It was his Bottle ; other Indignities from thee and thy Mates, I and my Fel-*

lows have born with Patience. Nay, though we have been call'd by a Name, at which the very Children are taught to spit, a Name the most Ignominious, the most Detestable and Unchristian Bottles, which is to say Devils ! For after they have insatiably squeez'd from us all our Virtue, they cry out with Fury, here Drawer, away with these Devils, miserable Bottle that I am ! Would I had suffer'd any Ignomony but this ! Better had I been ty'd to the Tail of a Mug, or masterless Dog, than to thine, O Varlet ! Sweeter had my Situation been, and I had less resented the Application.

BUT cease, O cease thou too justly complaining Vessels ; 'tis I thy Preacher who (*) will unto thee (*Pudet hac Opprobria nobis et Diu pottuisse et pottuisse Refelli*) which for thy Ease (Dear British Bottle) I thus interpret. It shameth me

(*) Conclusion and Advice to Bottles.

me that such Disgraces may be charged on us Men, which cannot be deny'd, yet smile, for thou lookest like a conscionable and conscientious Bottle.

CONSIDER I say, That what thou suffered from Man, is proceeding from God, who hath set him over thee as thy Lord and Master, endued with absolute and supream Power ; to which you owe an unconditional Obedience, and are not to resist on any Pretence whatsoever ; 'tis true he may be a Tyrant, yet is he accountable to Heaven only, and you may rejoyce to think, that if Providence (whose Ways are not to us accountable) had made you Urinals, not Bottles, Receptacles of Water, not of Ale, what if you had not been made Christian, but *Turkish*, *Indian*, or *Mehometan* Bottles ? Confess the singular Favour of Heaven, which has not only made you Bottles, but *European* Bottles ; not only *European*, but *British* Bottles ; you are not born Slaves to *French* Wines, nor *French* Brandy,

Brandy, but enjoy the most sweet and gentle Power of *English Ale* and *German Mum*.

A L D E R M E N shall embrace you, and Common-Council-Men shall drink of you, the Ministers of the Lord himself shall encourage their Text with you, and over you, O most illustrious Bottles of the Lord, in learned and convincing Disputations. Forfake then, O forever forfake the lewd and dangerous Assemblies of ungodly Drunkards; open not your Corks unto them, but when two or three zealous Divines are gathered together. Come amidst them, O you Bottles! Come all of you, come speedily to those who will soberly and carefully employ you (as many as may be) in the Fear of God; I will therefore now give the finishing Stroke, and close, or, as I may say, (Cork up my Discourse with a most fervent and hearty Prayer, both for you and for us.

G R A N T

GRANT good Lord unto these Bottles, that they may not fall into the Hands of such Miscreants, who will make them Vessels of Election, and Vials of Indignation, and unto us, that we may never be fill'd with the Wines and Brandies of Drunkenness and Madness, but may ever continue sacred and faithful Vessels of the true *Aqua vitæ* of Righteousness.

Amen.



GRANT good Lord into their Bot-
 ties that they may not fall into the Hands
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 ners of Damnation and Misery, but
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 eousness.

Amen.



